

28 POPULAR CULTURE IN KARNATAKA

he need not take too much
thought. If the servant-
girl was indifferent, the mistress
must do the work
of the household herself. So God
was serving In his
own household.

Basavanna preached one God,
and desired people
to give up the many lower forms of
worship that then,
as at all times, prevailed among
them. To the Maraiya
and Biraiya, the sky-wanderer and
the village trotter,
the Antara and Bentara and
Kantara, the Malaiya and
Ketaiya, who dwell in the barren
hillocks and on the
wayside, in the wells and tanks and
in the flowering
shrubs and trees, in the midst of
the village and in
the squares of towns and in the
large banyan tree;
and who want gifts of milch buffaloes
and little calves;
and who get hold of pregnant women
and women in
confinement, of the young woman
and the daughter-
in-law and who beg and fill their
bellies, to these
hundred pots of godhead, is not
the one stick 'the
Lord Kudala Sangama is our
refuge' a sufficient
answer? Higher forms of worship
are like eat-
ing sugarcane or churning curds or
spinning fibre:
pleasant, profitable and of use. The
lower forms are
no good. Chew the bamboo leaf; all
you get is the
chewing itself and no juice. Churn
water; all you
get is the churning and no butter.
Spin sand; all you
have done is to spin merely; you
get no rope. Bend
to Gods other than God Kudala
Sangama; you have
merely hurt your hand by pounding
much bran. Sacri-

fice of goat and sheep in the name of
God, Basavanna
said, was wrong. Worship is
something cleaner and
more spiritual. They keep a lamb
for the small divi-
nity who comes in the woods and
feel happy. Can